

Scripture Proof

FOR

SINGING of Scripture Psalms,
Hymns and Spiritual Songs :

OR,

An Answer to several Queries and
Objections frequently made use of
to stumble and turn aside young
Christians from their Duty to
God in Singing of Psalms.

Gathered out of the Scriptures of Truth.

To which is added

The Testimony of some Learned Men, to
prove that Scripture-Psalms are intend-
ed by all those three words, *Psalms*,
Hymns and *Songs*, used by the Apostle
Eph. 5. 19. Colos. 3. 16.

By E. H.

— Sing Praise unto the Lord with the words of Da-
vid and of Asaph the Seer, 2 Chron. 29. 30.
With the Voice together shall they sing, for they shall see
eye to eye — break forth into joy, sing together,
Hos. 12. 8, 9.

Praise the Lord all ye Gentiles, and laud him all ye
People, Rom. 15. 11.

L O N D O N,

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The Epistle.

THis Author is by Face wholly unknown to us; but we have with much satisfaction and delight perused his ensuing Treatise, finding it to be solid and judicious, and full of Scripture-light and strength, and singularly adapted and suited to enlighten and establish plain Christians, whose Consciences are determined by, and Faith bottomed on the Scriptures.

As to his Opinion, that nothing should be sung in Publick Worship but Scripture Psalms, and Hymns, and Spiritual Songs, thereby excluding Hymns of humane composition by a private Gift, which some sing in their solemn Assemblies; We do freely concur with him; and heartily wish that those who practise otherwise, would a little better consider what they do. We know not any thing that such can alledge for their way, seeing God hath furnished us with such a full supply of Spiritual Songs of his own inditing, and seeing there is not any intimation in the Scripture that it was ever practised among the People of God of old.

Nathanael Mather,
Isaac Chauncy.

Scripture Proof

FOR

SINGING

OF

Scripture Psalms, Hymns, and Spiritual Songs.

OR,

An ANSWER to several Queries
and Objections frequently made
by those who are against Singing
of Psalms.

First, **W**hat Rule have ye for Singing of
Psalms?

Answer. The Scriptures: Pray be pleased to
turn to, and consider well those places of Scrip-
ture under-written, and you shall need no more

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to

to ask for a *Rule* for Singing of Psalms, if God's *Word* may (with you) be admitted for a *Rule*.

Exo. 15. 1, 21. *Numb.* 21. 17. *Judg.* 5. 1, 2, 3. 2 *Sam.* 22. 50. 1 *Chron.* 16. 7, 8, 9, 23. 2 *Chron.* 7. 3. *Psal.* 7. 17. and 9. 1, 2, 11. and 13. 6. and 18. 49. and 21. 13. and 27. 6. and 28. 7. and 30. 4, 12. and 47. 6, 7. and 51. 14. and 61. 8. and 66. 1, 2, 4, 8. and 67. 3, 4, 5. and 68. 4, 32. and 69. 30. and 59. 16, 17. and 57. 7, 9, 10. and 75. 9. and 81. 1. and 89. 1. and 92. 1, 2. and 95. 1, 2, 3. and 96. 1, 2, 3, 4. and 98. 1, 4, 5. and 100. 2. and 101. 1. and 104. 33. and 105. 2. and 106. 12. and 108. 1, 2, 3. and 111. 1. and 119. 34. and 135. 1, 2, 3. and 138. 1, 2, 5. and 145. 7. and 146. 1, 2. and 147. 1. and 149. 1. *Prov.* 29. 6. *Isa.* 5. 1. and 12. 4, 5, 6. and 24. 14, 15, 16. and 26. 1. and 27. 2. and 35. 10. and 38. 20. and 42. 10, 11, 12. and 51. 11. and 52. 8, 9. and 54. 1. and 65. 14. *Jerem.* 31. 7, 12. *Hos.* 2. 15. *Zeph.* 3. 14. *Zech.* 2. 10. *Ezra* 3. 10, 11. *Neh.* 12. 42, 43, 46. *Matth.* 26. 30. *Mark* 14. 26. *Acts* 16. 25. *Rom.* 15. 9, 10, 11. 1 *Cor.* 14. 15. *Eph.* 5. 19. *Col.* 3. 16. *Heb.* 2. 12. *Jam.* 5. 13. *Revel.* 5. 9. and 15. 3. and 19. 1, 3, 4, 5, 6.

Here ye see what *Rule* we have for singing of *Psalms*: Now pray consider what *Rule* you have for your opposing of this *Ordinance*, or for neglecting of it, when it is so abundantly exhorted to, and pressed in the Scriptures.

But if ye judge that these and the like Scriptures are not a sufficient *Rule* for Singing of Psalms, then what do you think was the De-

sign of the Holy Ghost in writing them? Surely ye will not say, it was that all the Churches (except a few *Antipædo-baptists*) should be deceived by them, and so led into *Fopery*, (for so you term Singing of Psalms) this were Blasphemy to affirm; but ye have not so learned Christ. When some of those Scriptures in the Old Testament were brought for a *Rule* for singing of Psalms, to avoid their force (because ye could not answer them) you put them by, saying, These are Old Testament Texts, and we must not go to the Old Testament for *Worship*: Which is your *Second Objection*.

Secondly, *We must not go to the Old Testament for Worship.*

Answer. If this were true, yet what will ye do with the Texts in the New Testament, that are so plain and full for singing of Psalms? But to prove that we may, and ought to go to the Old Testament for *Worship*, the Holy Ghost saith expressely, *Whatsoever things were written afore time*, (which must be meant of the Old Testament) *were written for our learning*, Rom. 15. 4. And bids us *behold Israël after the flesh*, 1 Cor. 10. 18. And saith, that (not only the New Testament, but) *all Scripture is given by Inspiration of God, and is* (he saith not *was*, but *is*) *profitable for doctrine, for reproof, for correction, for instruction in righteousness*, 2 Tim. 3. 16. *have Moses and the Prophets, let them hear* — *if they hear not Moses and the Prophets,* *neither will they be perswaded though one arose from the*

the dead, Luk. 16. 29, 31. Bind up the Testimony, Seal the Law among my Disciples. To the Law and to the Testimony, if they speak not according to this Word, it is because there is no light in them, Isa. 8. 16, 20.

If you are not to go to the Old Testament for *Worship*, then ye are not *under the Law to Christ*, as the Law is a Rule of Life: For the first Table concerns *Worship*, and you cannot go to that as a Rule without going to it as a Rule of *Worship*: Neither can ye be obliged to, or encouraged in the Duty of Prayer, (or any other Duty to God) by any of the Precepts or Promises in the Old Testament, if you are not to go to them for *Worship*. Thus to maintain one Error you run into another, and do as *Ephraim*, of whom the Lord complaineth, *Hos. 8. 12. I have written to him the great things of my Law, but they were counted as a strange thing.*

Christ and his Apostles did go to the Old Testament for *Worship*, *Mat. 4. 10. 2 Cor. 6. 16, 17. 1 Cor. 10. from the first to the twelfth Verse, also the 18th. 19th. and 20th. Verses, Rom. 15. 9, 10, 11, Verses, are quoted from three several places in the Old Testament, and all for singing too.*

And some have observed, that the *Antipastors* themselves, when they Preach about the Duty of Prayer, or when they keep publick Fasts, do make more use of Old Testament Texts, and less of the New than many others do; which proves (when it is for their turn) they will make use of the Old Testament for

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Worship, as much as others ; only upon a pinch, to maintain either of their two *Errours*, they will deny going to the Old Testament for *Worship*, as hath been often observed : But Old Testament Proofs will still remain to be good New Testament Rules in this, as well as in many other Cases ; for the *Scriptures cannot be broken*, John 10. 35. Therefore *believe his Prophets*, so shall ye prosper, 2 Chron. 20. 20, 21.

Thirdly, *Where do ye prove that singing of Psalms was practised in the New Testament ?*

Answer. 1. *We shall prove from the Exhortations and Precepts delivered by way of Prophecie in the Old Testament, that it was the Duty of the Churches under the New Testament to sing Psalms ; and that is enough for our purpose.* 2. *Shew that the Spirit of God did give forth several Songs in the New Testament.* 3. *That this Ordinance of singing is commanded in the New Testament.* 4. *That in the New Testament we have several directions given us how to sing.* 5. *An account that they did sing in the New Testament.* All which together will make up a full demonstration of the point in hand.

1st. *The Gentile Churches under the New Testament are in the prophecies exhorted and commanded to sing*, Isa. 54. 1. *Sing, O barren ! thou that didst not bear, break forth into singing, &c.* Isa. 35. 2. *Rejoyce even with joy and singing*, ver. 6. *The tongue of the dumb shall sing*, ver. 10. *They shall come to Sion with songs*, Zach. 2. 10, 11. *Sing and rejoyce, O Daughter of Zion, &c.* Isa. 24. 14, 15, 16. *They shall lift up their voice, they shall sing for the Majesty of*

of the Lord, from the uttermost parts of the Earth
 have we heard songs, even Glory to the righteous.
 Isa. 42. 10, 11, 12. Sing unto the Lord a new song,
 and his praise from the end of the Earth, — let the
 Inhabitants of the Rock sing, — let them give glory
 unto the Lord, and declare his praise in the Islands.
 Isa. 52. 7, 8, 9. With the voice together shall they sing
 — break forth into joy, sing together, &c. Hol
 2. 15. and she shall sing there.

The Church is commanded to sing Praise, up
 on the occasion of Christ's ascending to Heaven
 surely that must be in New-Testament-times.
 Psal. 47. 5. God is gone up with a shout, the Lord with
 the sound of a Trumpet: Upon this five times over
 are we commanded (in the two next verses)
 to sing Praises; 6, 7. ver. Sing praises to God, sing
 praises; sing praises unto our King, sing praises; for
 God is the King of all the Earth, sing ye praises with
 understanding; ver. 8. God reigneth over the Hea
 then, (for now they were converted presently
 after Christ's ascension) ver. 9. (Margin) the
 voluntary of the people are gathered unto the people
 of the God of Abraham, for the shields of the Earth
 belong unto God, he is greatly exalted.

And in Psal. 68. ver. 4. Sing unto God, sing praise
 to his name, extol him; (who?) him that rideth
 upon the Heavens: If you can't see that this is
 Christ's Ascending, look to the 18th. ver. Thou
 hast ascended on high, thou hast led captivity cap
 tive, thou hast received Gifts for men, for the re
 bellious also, (sinners of the Gentiles) compa
 red with Eph. 4. 8. upon this again we are ex
 horred to sing, ver. 32, 33. Sing unto God ye King
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doms of the Earth, (which must be the *Gentiles*, and under the New Testament too, for they were not converted before) *O sing praises unto the Lord, to him that rideth upon the Heavens of Heavens* : The 1st. ver. and the 17, 18, 19, 20. verses of this *Psalm*, if well considered, together with *Eph.* 4. 8. make it plain that he who is here said to be *Riding on the Heavens*, is *Jesus*, the *Captain of our salvation* ; accompanied with many thousands of the Holy Angels, ascending up to Heaven in Triumph, after his mighty Victory obtained for us, over Sin, Hell and Death, and upon which occasion it is that we are thus exhorted to sing Praises to him, and which lays an everlasting Obligation upon us to do it, *Us Gentiles*, under the New Testament as is further clear from the 31st. verse, considered together with ver. 32, 33. *Princes shall come out of Egypt, Ethiopia shall soon* (soon after Christ's Ascension) *stretch out her hands unto God*, (that is be converted) then follows this Exhortation to these *Gentiles*, *Sing unto God ye Kingdoms of the Earth, O sing praises unto the Lord, to him that rideth upon the Heavens*, &c. And we have a remarkable Instance of the Conversion of an *Ethiopian*, soon after Christ's Ascension, (*Acts* 8. 26. to the end of the Chapter) as the first fruit of the fulfilling of this Prophecie in the Letter of it : It is also very probable that he might soon spread the Knowledge of Christ in *Ethiopia* itself, whither he was now returning.

In the 107th. *Psalm*, after mention made (in the three first verses) of the Goodness and Mercy of the Lord to his People, in their Redemption
by

by Christ, (compare the 2 & 3 verses with *Luke* 13. 29.) the Holy Ghost as foreseeing the backwardness of Mens Hearts to this work, saith four times over in this *Psalms*, *Oh that men would praise the Lord for his goodness, and for his wonderful works to the Children of Men*; which must include this work of Redemption as one of the most wonderful ones, in which his Goodness and Mercy are so much seen, and for which (especially) we are to praise him; and *Rev.* 5. 9. seems to have an Eye to the three first verses of this 107th. *Psalms*, and there the New Testament Church is brought in singing, and so obeying this Exhortation given in this 107th. *Psalms* 1, 2, 3. verses, with the 8, 15, 21, 31. verses.

The 95th. *Psalms* by way of prophesie speaks of the Gospel-day in general, and especially of the Lords-day Sabbath, this the Apostle sheweth at large in the 3 and 4 Chap. to the *Hebrews*, and in this *Psalms* we have an account of the *Three standing Ordinances* for publick worship under the Gospel; Of singing of *Psalms*, the 1, 2. ver. of Prayer, the 6 ver. of Hearing the word, the 7 ver. and they are brought in here as singing of this *Psalms* under the New Testament, as it should seem by their speaking in the present time, *To day*, ver. 7. compar'd with 3 and 4 Chap. of *Hebrews*. And according to *Eph.* 5. 19. and *Colos.* 3. 16. They speak to, teach and admonish one another in the very act of singing, how they ought to worship God by Singing, Praying and Hearing, now in this Gospel-day, and on the Lords-day especially: Of singing 1, 2. verse

O come let US sing, let US make a joyful noise to the Rock of our salvation, let US come before his presence with thanksgiving, and make a joyful noise unto him with psalms: Of praying, ver. 6, O come let US worship and bow down, let US kneel before the Lord OUR Maker: Of Hearing, ver. 7. To day if YE will hear his voice, harden not your hearts; and thus they go on in the rest of this Psalm to admonish one another against the sin of Unbelief and Apostacy.

Friends, look back into all the Scriptures quoted for a Rule for singing, and see what it was they praised God for in their singing of Psalms, and you will find it was for his wonderful works of Creation, Providence and Redemption, and for his glorious Perfections and Attributes, as Eternal, Infinite, Wise, Holy, Powerful, and for his Love, Grace, Mercy, Goodness, Truth, &c. to his People. Now will you say these were Typical? or that there was any Type in singing to the Praise of these Works and Attributes that it should now cease? or, have we not as much cause to sing Praise upon these Accounts as ever the Saints had under the Old Testament?

2dly. The Spirit of God did continue to give forth several songs in the New Testament; which doth strongly argue that this Ordinance of singing was to continue under the New Testament: The Song of the Virgin Mary, recorded in Luke 1. 46. to 55. ver. the Song of Zacharias, Luk. 1. from 67. to the 79 verse, the Song of Simeon, Luke 2. 28, to the 32 ver.

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3dly. This Ordinance of singing of Psalms, Hymns, and Spiritual Songs, is commanded in the New Testament: In Rom. 15. the Spirit of God by the Apostle saith, that we Gentiles are to have singing amongst us, and are to glorifie God for his mercy, ver. 9. And that the Gentiles might glorifie God for his mercy, as it is written, (here you see it was foretold) for this cause I will confess to thee among the Gentiles, and sing unto thy Name, quoted from Psalm. 18. 49. and in the 11 verse he saith, Praise the Lord all ye Gentiles; and laud him all ye people, quoted from Psal. 117. 1. these two verses would have been a full proof that singing is New-Testament-worship, if the Apostle had not gone to the Old Testament for them.

Eph. 5. 19. Speaking to your selves in Psalms, and Hymns, and Spiritual Songs, singing and making melody in your heart to the Lord.

Colos. 3. 16. Let the word of Christ dwell in you richly in all Wisdom, teaching and admonishing one another in Psalms, and Hymns, and Spiritual Songs, singing with grace in your hearts to the Lord.

James 5. 13. Is any among you afflicted? let him pray; is any merry? let him sing Psalms.

Some from this Text object, That it is those who are merry that are commanded to sing Psalms, but they are not yet merry enough to sing.

Answer. And why do ye not also say, (and from the same Text too) that it is the afflicted that are commanded to pray, but ye are not yet afflicted enough to pray, and so upon the same ground

ground turn both Ordinances out of doors together? for the Apostle *James* doth no more forbid the afflicted to sing, than he doth the merry to pray: *Not our frames, but God's command ought to be the rule of our obedience.* It is the Duty of Believers always to be merry and rejoice in the Lord, *Phil. 4. 4.* *1 Thes. 5. 16.* and so consequently to sing his Praise. *David* could and did sing when he was afflicted, see the Title of *Psal. 51.* *A Psalm of David when Nathan the Prophet came unto him, after he had gone in to Bathsheba;* and the Title of *Psal. 3.* *A Psalm of David when he fled from Absalom his Son:* Were not these times of affliction with *David*, and had he not (think you) more cause to weep than to sing, as you phrase it? see also the Titles of *Psal. 7. & 34, & 52, & 54, & 56, & 57, & 59, & 102.* if *David* the sweet Psalmist of *Israel*, must have staid until he had no afflictions, before he sung, he might not perhaps have sung until he came to Heaven; no more might many now in our days. Great afflictions could not keep *Paul* and *Silas* from their duty: There was a Multitude rose up together against them, and laid many stripes upon them, and cast them into prison to be kept safely, then they were put into the inner prison, and their feet made fast in the stocks, the next words tell how they behaved themselves under these great afflictions; *At midnight Paul and Silas prayed, and sang praises unto God, Acts 16. 22, 23, 24, 25.* Observe what the Psalmist saith, *Psal. 104. 33.* *I will sing unto the Lord:* What, when he is in a good frame, or hath no afflictions?

no, but *I will sing unto the Lord as long as I live; I will sing praise unto my God, while I have my being; and Psal. 146. 1, 2. Praise ye the Lord, praise the Lord, O my Soul; while I live will I praise the Lord, I will sing praises unto my God while I have any being: It is not while I have a prosperous, but while I have any being.*

4ly. *In the New Testament we have several Directions given about singing. 1. What we should sing: It saith, the Word of God, and then that particular part of the Word of God called Psalms, Hymns and Spiritual Songs, Col. 3. 16. In James 5. 13. he directs us to sing, and mentions only Psalms, as the Common Name by which the Psalm-Book was called, which also contained both Hymns and Songs. 2. We are directed how to sing: Sing with Grace in your Hearts, and sing to the Lord, and teach and admonish one another in Psalms, &c. Col. 3. 16. and to sing with the voice, speaking to, &c. Eph. 5. 19. and teaching, &c. Col. 3. 16. so they in Luke 19. 37. praised God with a loud voice and the Prisoners heard Paul and Silas sing, Acts 16. 25. so when Paul directs us to sing with the understanding, his plain meaning is, to sing with a voice, in such Language that others might understand what is sung, 1 Cor. 14. 15, 16. In the same place he directs us to sing with the Spirit, and shews how both are consistent together; to sing with the Spirit, and also with the Voice; so Mary did use both Heart and Voice and Mary said, my Soul doth magnifie the Lord, Luke 1. 46. Then as to Musick or Me-*
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lody, we are directed to have that in our hearts; Eph. 5. 19. 3. We are told *who* are to sing, the Church of *Éphesus*, Eph. 5. 19. and the Church at *Coloss*, Col. 3. 26. yea, all the *whole multitude* of the *Disciples*, Luk. 19. 37. yea, all *People*; *praise the Lord all ye Gentiles, and laud him all ye people*; Rom. 15. 11. Now to what purpose are all these Directions about singing in the New Testament; if it be not to be practised under the New Testament.

5ly. As it was fore-prophefied, that the Churches should sing under the New Testament, and as the New Testament containeth several Songs, and as this Ordinance was commanded in the New Testament, and also many Directions given in the New Testament about singing of Psalms, so also *We have several accounts in the New Testament, that this Ordinance of singing was practised both by Christ, his Apostles and Disciples.*

1. The Virgin *Mary* did sing, and also *Zacharias* and *Simeon*, in the 1st. and 2^d. Chapters of *Luke* before mentioned.

2. There are two Scriptures, one in the 8th. Psalm 2. v. the other the 9th. of *Zach.* ver. 9. both fulfilled in praising of God with (a part at least of) the 118th. Psalm, as is plain, and carefully recorded by all the four *Evangelists*, Mat. 21. 9, 15, 16. Mark 11. 9, 10. Luke 19. 35, 36, 37, 38. John 12. 13, 14, 15, 16. And *Luke* saith expressly, it was done by the *Whole multitude* of the *Disciples*, and with a *loud voice* too; and our Lord said, if they had held their peace, the stones would have cried out; such

a necessity there is that the *Scriptures* be fulfilled as well those that speak of *singing* as the rest.

3. Our Lord Jesus and his Apostles did sing a Hymn or Psalm, (as the Margin) *Mat. 26. 30. Mar. 14. 26.* Now must we look (in the New Testament) for a better Example for the practise of singing of Psalms then Christ and his Apostles? or (judge ye) which is best and most safe, to follow Christ and his Apostles in singing, or the *Antipædobaptists* in rejecting it as Old Testament Worship?

If you compare *Psal. 22. 22.* with *Heb. 2. 12.* and then both with Christ and his Disciples singing together, it will be most probable that they sung as a Church, especially if it be consider'd that they had (in the same meeting) the Lords-Supper, for where *that is rightly administer'd*; (as be sure then it was) *it necessarily supposeth a Church*: Yea, they were the first New Testament Church, and so a Pattern or Example to all Churches in after Ages; and it would be very bold for any to say, that we must not, and they will not follow the Example of our Lord and his Apostles, in *singing* as well as in *breaking of bread*: But it would be worse for any to charge Christ and his Apostles with *Popery* for singing; yet thus they will charge the Churches now, for following of their Example. But our Lord Jesus hath commanded us to follow his Example in singing, *Psal. 22.* a Psalm of Christ's Sufferings, and where he is brought in speaking; he first declares that he will

will sing Praise, (as he did *Mat. 26. 30.*) then commands all that fear God to do so too, *22d.* and *23d. ver.* *In the midst of the Congregation,* (or Church, as *Heb. 2. 12.*) *will I praise thee,* (then speaks to us) *ye that fear the Lord praise him, all ye seed of Jacob glorifie him:* That by Praise here is meant singing of Praise, the Holy Ghost himself telleth us, *Heb. 2. 12.* See also the *25th.* and *26th.* verses of this *22d.* Psalm, where our Lord doth again declare he will praise, and promises that we shall do so too ; yea, in the *3d.* verse it is spoke of as one of God's Titles, (*O thou that inhabitest the praises of Israel!*) and therefore it could not be typical, and so cease as Types do.

4. Paul and Silas sang Praises unto God, *Acts 16. 25.* they did sing with the voice, for the Prisoners heard them.

5. The Apostle saith, *1 Cor. 14. 15.* *I will sing with the Spirit, and I will sing with the understanding also :* By singing with the Spirit we understand singing by the help of the Spirit of God, and with Faith, Intention, Joy, and Fervour in his own Soul, in opposition to a formal, trifling Spirit. By singing with the understanding, singing with such Words, and in such Language, as that others might understand him. It is plain from the whole Chapter that he is prescribing upon them the orderly performance of preaching, praying, and also singing in the publick Worship of the Church, which proves both that they had, and also that they ought to have singing of *Psalms, Prayer and preaching*

the Word, as the three standing Ordinances for Publick Worship under the Gospel. .

6. In the *Revelations*, (which is a prophetical History of the Church, from that time to the end of the World) we have account that they did, and shall sing in the several ages of the Church, *Rev.* 4. 8, 11. and 5. 9, 10. and 15. 3. and 19. 1, 2, 3, 4, 5.

Thus Brethren, ye have had the Holy Scriptures given you for a Rule for singing of Psalms, and also to prove that this Ordinance was practised under the New Testament; but yet if ye do not believe them, ye will not sing Psalms, for indeed (to be plain with you) that is the true Reason why ye do not sing, though ye have not hit on't amongst your Objections; *Exod.* 14. and the last verse, with the 15th. Chapter and the 1st. verse, *And the People feared the Lord, and believed the Lord and his Servant Moses, then sang Moses and the Children of Israel this Song unto the Lord, and spake, saying, I will sing unto the Lord, &c. Psalm, 106. 12. Then believed they his words, they sang his praise.*

Fourthly, *We may as well pray by a Form as sing by a Form.*

Answer 1. We readily grant (for any thing we see to the contrary) that 'tis Mens Inventions and Will-worship, to perform to God Publick Worship in the Church, by singing of any form or forms whatsoever, that are invented and composed by the common Gifts of any Man, or Men, (though never so holy) if he or they were not

not inspired by the Holy Ghost for that end, and therefore we own that (for any thing we yet see) we may (in the publick Worship of God) as well pray by a form of Man's Invention, as sing by a form of Man's Invention; but we believe you know our Practice, which is to sing those *Psalms, Hymns and Songs only*, that were indited by the Spirit of God, and are recorded in the Scriptures of the Old and New Testament; and indeed it was one of those that was sung at the time when, place where, and against which ye made these Objections: And therefore we conclude your Meaning is, that we may as well pray by a form of Mens inventing, as sing by such Scripture forms, as you call them; and we will not dispute about the word Form, but admit it, if it be taken in a good Sence.

And then why should ye be against forms in Worship, where it hath pleased the Wisdom of our Lord to appoint them, as he hath done for *singing*, though not for any other Ordinance of the New Testament; the Ordinance of *singing* being of such a Nature that it is not possible it should be observed without a Form; for many do joyn together in it, and that not only with their hearts, as in Prayer, but also with their Voices; as the Prophet speaks, *Isa. 52. 8. With the voice together shall they sing*: But in all other Ordinances of Worship such a concurrence of voices would make a confused Clamour, and hinder Edification. But more particularly,

2dly. In *Zech.* 12. 10, 11, 12, 13, 14. we find a Spirit of Prayer (for New Testament times) promised to each sort of Adult Believers, and we find the same actually given, *Rom.* 8. 15, 26, *1st Cor.* 4. 6. *Eph.* 2. 18. and Experience shews that every Adult Believer hath received the Spirit of Prayer, more or less, but there is no promise to us of a Gift of Spiritual Poetry, nor do we experience it, and therefore not pray by a form as sing by a form, for that would be to quench the Spirit of Prayer.

We never find in Scripture that any Prophets or Apostles, who were inspired of God, did compose forms of Prayer, and then deliver them to others to pray with, or that ever any did use the forms of others to pray by, both which we find of Psalms, as will be proved anon.

4thly. The Spirit of God hath provided for us a part of Scripture called *The Book of Psalms*, but not with a part called *The Book of Prayers*.

5thly. In *Eph.* 5. 19. *Col.* 3. 16. We are commanded to sing *Psalms*, *Hymns* and *Spiritual Songs*, and these writ by *Moses*, *David*, *Asaph*, &c. are *Psalms*, *Hymns* and *Spiritual Songs*, therefore we are commanded to sing them.

6thly. Nay further, it cannot be proved by Scripture, that ever the Church did sing any *Psalms*, *Hymn* or *Song*, compiled by a common Gift, or any ways first given out, but by a Spirit of Inspiration. *Thy statutes have been my songs*, *Psal.* 119. 54.

7thly. The matter of singing is limited, first
to

to the *Word of Christ*, and then to *Psalms, Hymns* and *Spiritual Songs*, as the Poetical part of the *Word of Christ*, Col. 3. 16. Now we must sing those penn'd by *David, Asaph, &c.* unless you can say (and prove it too) that they are not *Psalms*, nor *Hymns*, nor *Spiritual Songs*; but time was they were accounted such, and the People of God commanded to sing them too, yea and they did do it, whatsoever things were written afore time, were written for our Learning, and there is a Command writ afore time for singing with the Words of *David* and of *Asaph* the Seer, 2 Chron. 29. 30.

8thly. When *David* sung the 18th. Psalm, it is writ he kept to the words of it, see the Title of *Psalm 18. To the chief Musician a Psalm of David the Servant of the Lord, who spake unto the Lord the words of this Song, in the day that the Lord delivered him, &c.* See also 2 Sam. 22. 1, &c.

9thly. And that Prophetical Song of *Moses*, recorded in *Deut. 32. Moses* is commanded to write it, and then to teach it the Children of *Israel*, and put it in their Mouths, *Deut. 31. 19.* Surely whatever it was to *Moses*, it must be a form (in your sence) to the Children of *Israel*; yea, much more to their Seed, in whose Mouths it was also to be; verse the 21st. *Moses* therefore wrote this Song the same day, and taught the Children of *Israel*, ver. 22. And *Moses* spake in the ears of all the Congregation of *Israel* the words of this Song, until they were ended, verse 30. again 32 Chap. 44. and *Moses* came and spake all the words, (Mark that, all the words,) of this Song in the ears of the people.

10thly.

10ly. Those that were inspired to write *Psalms, Hymns and Spiritual Songs*, after they had composed them, did not only sing them themselves, but did also deliver them to the Church and People of God to sing ; thus *Moses* did teach the People his Song, and did commit it to writing for their Seed, as hath been shewn, (and indeed if they were sung only by the Authors in an extemporary way, and were not to be sung any more, why were they always committed to writing?) *David* did often deliver those penn'd by him into the hands of those who were most skilful in, and chief leaders of the rest of the People in this work of singing ; this appears by the *Titles* of them, which frequently are thus, *To the chief Musitian* ; or thus *For the Sons of Korah*. There is a Scripture plain for this, 1 Chron. 16. 7. *Then on that day David delivered first this Psalm, to thank the Lord, into the hands of Asaph and his Brethren.*

11ly. *David* was so famous for his inditing of *Psalms* for the praise of God, and for the use of the Church, that he was called *The sweet Psalmist of Israel* ; and when he came to dye taking a review of those *Psalms, Hymns and Songs* which he had penn'd, in his last words saith *The Spirit of the Lord spake by me, and his word was in my tongue*, 2 Sam. 23. 1, 2. Those that cannot say thus, we think should not pretend to be *Psalmists* in God's *Israel*, to invent and compose matter for publick singing ; and indeed it is pity some Churches are so easily imposed upon by them that do so: Can they say, *The Lord gave*

rite the word, which the great company publisheth in sing-
ing? Psal. 68. 11. But to go on:

12ly. David's, and the other Prophet's Psalms, and
Songs, &c. were known and called by the Name
of *The Songs of Zion*, and *The Lords Songs*, which
shews they were for the publick use of the Church,
Psal. 137. 3. *They required of us a song*; (did not bid
them compose one, but) *they said, sing us one of the*
Songs of Zion, Ver. the 4th. *How shall we sing The*
Lord's Song, &c. 2 Chron. 29. 27. *And when the*
Burnt-offering began, the song of the Lord began also.

13ly. Likewise when we are call'd to sing to
God, we are not bid to *make*, but to *take* a
Psalm, Psal. 81. 1, 2. *Sing aloud to God our strength,*
take a Psalm, &c.

14ly. Accordingly we find often in Scripture,
when they were to sing, they did take one of
the Psalms in the Psalm-book, 2 Chron. 5. tho'
there is but one verse set down in the History, yet
it is very probable that they sung *most*, if not *all*
of the 136th. Psalm, and while they were sing-
ing, they had a glorious token of God's gracious
acceptance, 2 Chron. 5. 13, 14. we have the like
account 2 Chron. 20. 21, 22. and here is but one
verse likewise mentioned, yet it is plainly inti-
mated that they went on singing of *more*, by
these Words, *And when they began to sing and*
to praise; and it should seem they did very of-
ten upon extraordinary occasions sing this 136th.
Psalm, see also 2 Chron. 7. 3. and Ezra 3. 10,
11. yea, it seems fore-told that this Psalm should
be sung under the New Testament, Jer. 33. 11th.
verse, compar'd with the 15 and 16 verses of
the

the same Chapter, and in the Texts of the *Evangelist* before-mentioned. The *Whole multitude* of the Disciples did praise God with a *loud voice*, with a part at least of the *118th. Psalm*, though it is most likely they sung it all, by the time they were praising God, which was both in their way from *Mount Olivet* to *Jerusalem*, and also after they came into the Temple. It need not seem strange, that there is in these places but a verse or two (and not the whole Psalm) repeated in the History, though it should be meant that they sung the whole Psalm, for we have a like Instance in *Exod. 15. 20, 21.* and here (we suppose) none will deny but that they sung all the Song which the Men did sing, though only the first verse of it be repeated.

Yet which is more plain, we read that they did sing the *15* first verses of the *105th. Psalm*, and the *96th. Psalm*, both at a time, *1 Chron. 16th. Chap.* and this was done by the Prophet *David's* appointment; and here you have not a verse only but the whole repeated, and this place may warrant the *singing of part of a Psalm*, or *part of several Psalms* at the same time, according as the Matter of them is suited to the present Occasion: And the New Testament Church is said to sing the Song of *Moses*, *Rev. 15. 3.*

15ly. The Title of the *92d. Psalm*, is, a *Psalm or Song for the sabbath-day*, which shews that this very Psalm was written for *publick use*, and is to be sung on the *Sabbath-day*, and also that *Singing is an ordinance, ordinarily to be performed*

on the Sabbath, the two first verses commend it for *A good thing to sing praises*, and to do it both in the *Morning and Evening* of the Sabbath especially, for the which this is a Psalm:

16thly. The 26th. Chapter of *Isa.* is a *Song*, and this very Song is to be sung now under the New Testament, signify'd by the term *that day*, in ver. the first, *In that day shall this Song be sung*, and we are *in that day*, and therefore are to sing it, (notwithstanding your Objection about singing by a form) yea, *that day* here meant, being the Gospel-day, doth last until the *Resurrection*, see verse 19.

17thly. And in *Hezekiah's* time (which was many Generations after *David*, Mat. 1. 6, 7, 8, 9.) the Text is so clear, as *Nothing can be clearer for singing of Scripture-Psalms*; here is both a plain command for it, and also a *President* they did do it, 2 Chron. 29. 30. *Hezekiah the King and the Princes commanded the Levites, (who were chief Leaders of the People in this work) to sing praise unto the Lord with the Words of David and of Asaph, and they sang praises with gladness*: Were not their words as much a form in *Hezekiah's* time as they are now? what? could not *Hezekiah*, nor his *Princes*, nor *Levites*, (think you) by their common Gifts have invented an Hymn (as they are now call'd ?) yea, the Prophet *Isaiah* was then living with them, who did by a spirit of Inspiration write several Songs, as appears by his Book? Surely then it was not out of meer necessity of want of others, (but because it was an ordinance of God, and right in his sight, verse 2. to sing

sing with the words of David and Asaph) that the King and the Princes gave this command to sing Praise unto the Lord *with the words of David and of Asaph the Seer* ; mark that, with the words of *Asaph the Seer* ; but why should it be said with the words of *Asaph*, the Seer, (or Prophet) and not also with the Words of *David* the Prophet ? upon the very naming of *David* all could understand the Prophet *David* was meant, but we read of several other *Asaphs* in Scripture, but we must sing the words of that *Asaph* only who was the Seer ; no *Asaph's* Words are fit matter for singing, but the Words of *Asaph the Seer* ; this Text shews us, that when we sing Praise, We must see to it, that we sing with the words of those who were inspired by the spirit of God.

Objection. At the Institution of the Lord's Supper, Christ and his Apostles did sing a Hymn or Psalm, but it is not said it was a Scripture one, or an inspired one.

Answer 1. We read they sung a Hymn, or Psalm ; and we read of none called so in Scripture but those indited by the Holy Ghost, and recorded in Scripture.

2. If Christ did compose one upon this occasion, it makes nothing against us, for we hope none will deny Christ to have had an infallible Spirit to guide him in it ; then what is this to singing of those indited by the common Gifts of Men ? But we conclude that Christ and his Apostles sung one, or more of *David's*, or other Scripture Psalms ; because, if Christ had upon this extraordinary occasion indited one, we be-

believe the Evangelists would have recorded the very words of it, for they did record those of *Mary, Zacharias, Simcon.*

Object. It hath been objected by some, that most of the Scripture Psalms, &c. are written in the *Old Testament*, and are too *Legal* for this New Dispensation.

Answer. Is there not cause to fear, least that Spirit which is elevated above *Scripture strains*, would be found too *light* and *airy* if weighed in the even Ballance of the Sanctuary? But,

18ly. We must sing *Scripture Psalms, Hymns and Songs*, for there are several uses and ends of the Ordinance of singing (which are profitable to us) that cannot be fully (if at all) answered, unless the matter of our Song be the Word of God. It is an Ordinance for our *Instruction*, as appears by the Titles of the Psalms; many of which are thus, *A Psalm to give instruction*: And when we sing them, we *speak to our selves in Psalms, &c.* Eph. 5. 19. And *teach and admonish one another in Psalms, &c.* Colos. 3. 16. Deut. 31. 19, &c. When the very *Matter* of our Song is the *Word of God*, and that which he hath appointed to be in our mouth to sing, while it is in our mouth, singing of it, 'tis to be a *Witness* for God against us, if we are in evils; and for this end it was God commanded *Moses* to write and teach them this Song recorded in the 32d. Chap. Now therefore write ye *This Song* (he doth not bid them invent and compose one by their common Gifts, but write *This Song*) for you, and teach it the Children of *Israel*,

Israel, (God doth appoint the Song as well as the Use of it) put it in their mouths, that this Song may be a Witness, &c. read the 18, 19, 20, 21, 22, verses of this 31 Deut. Now how can we expect that God should bless the singing of those Forms that are of humane invention unto us for those ends, to instruct and teach us, to admonish us of our Duty and against Sin, to Witness and testify against our Evils? Can Mens invented forms be supposed to have like Authority upon the Conscience with the Word of God? therefore Let his statutes be our songs, Psal. 119. 54.

What is not of Faith is sin, Rom. 14. 23. How can we perform Worship to God in Faith, when we offer him that which he hath not commanded, yea, may he not justly say, as once he did, Who hath required this at your hands? Isa. 1. 12.

Are those forms composed by Men, better than those indited by the Holy Ghost? Are any so bold to say they are? if not, but the contrary; then take a Caution, and consider what the Lord saith, in Mal. 1. 13. 14. Ye brought that which was torn, and the lame, and the sick, thus ye brought an offering, should I accept this of your hands, saith the Lord, but cursed be the deceiver which hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing, for I am a great King, saith the Lord of Hosts, and my Name is dreadful among the Heathen.

Thus we have been proving, That we are to sing by a form, and by Scripture ones only: And to conclude this Head, if the Congregation might not

not sing with a *form*, how then could they ever sing with the *voice together*, as is foretold they should, *Isa. 52. 8, 9. With the voice together shall they sing — and sing together, &c.* But how should they all know what is to be sung without a *form*? and if they do not all know, they cannot all sing with the *voice together*.

Fifthly, *We must not sing Psalms when there is a mixed company of Unbelievers present.*

Answer, Pray what need of this *Objection*, when you are not for singing of Psalms at all? If they be *absent* ye will not sing, yet if they be *present* ye will lay your fault at their door.

But all the *Ordinances* of our Lord *Jesus* for his *publick Worship* in the Church, are to be performed by the *Church as a Church*, and no rule in God's Word to omit them, or any of them, when and because *Unbelievers* are present, nor to give over any part of *publick Worship* in the Church, when *Unbelievers* come into their Assemblies, but quite the contrary, *Mat. 5. 16. Let your Light so shine before men, that they may see your good works, and glorifie your Father: 1 Tim. 3. 15. The Church of the living God, the pillar and the ground of the Truth.*

Amongst the variety of matter (suited to all particular Persons and Cases) that the Holy Ghost hath provided in the Scripture Psalms, (which we are to sing in the *publick Worship* of God) there are many Exhortations, Commands, Cautions, &c. to *Unbelievers*, (*Psal. 2. 10, 11, 12. and 4. 2, 3, 4, 5. and 33. 8. and*

34. 8. and 49. 1, 2, &c. and 96. 1, 9. and 7. 11, 12.) which doth suppose that *they* may be present when the Church doth sing them. Yea, further, the Church in singing these and other such like places, do (while they are praising God) as it were turn their Speech to *Unbelievers*, to exhort them to Faith and Obedience: And we singing only *Scripture* Psalms, Hymns, and Songs, which are the *Word of God*, may expect to have it blessed to them; and could (if need were) instance in several Persons, to whom God did bless this Ordinance in their first *Conversion*: It is the *Lord's Word*, though published by a great company in singing, *Psal. 68. 11.*

The fore-mentioned Scriptures, which speaks of the whole *multitude* of the Disciples (which includes the Apostles) crying *Hosanna to the Son of David*, and praising of God with a loud voice, do prove that they did it *publickly* in a vast and mixed company, both upon the way from the Mount of *Olives* to *Jerusalem*, and also in the *Temple*; and they had our *Lord's presence* to countenance them in it, and he silenced the *Pharisees* who found fault. Read the places,

1 Corin. 14. 14, 15, 23, 24, 25, 26. verses; It is evident from this Chapter, (as was said)

1. That in the *publick* Worship of the Church, they had Prayer, Preaching the Word, and also singing of *Psalms*.
2. That there was disorders in the practice of each of them, which hinder'd Edification: And,
3. That this Chapter is spent (not to take any of these Ordinances away, but) to set these *Corinthians* (and so consequently

quently us) right in the performance of each of them. And one ground upon which the Apostle urgeth them to the orderly performance of Praying, Preaching, and *Singing*, is, because of *Unbelievers* coming into their Assemblies, (the 23d. ver. and the 26th. compar'd) which proves *That we are to sing*, (and that the *Corinthians* did so) notwithstanding the presence of *Unbelievers*.

If any further *Object*, and say, If unbelievers may be present when we sing Psalms, they will join with the voice, and so sing with us.

Answer. What if they do? where are they forbid? or where have the Church authority from Christ to forbid them, or a command not to sing in their presence unless they will be silent? but on the contrary, doth not the Church rather stir them up to sing, and that by or in the very act of singing of such Passages as these, 66th. *Psal.* 1, 2, 4, 8. *Make a joyful noise unto God, all ye Lands, sing forth the honour of his Name, make his praise glorious; all the Earth shall worship thee, and shall sing unto thee, they shall sing unto thy Name: O bless our God, ye people, and make the voice of his praise to be heard; this is joining with the voice, Psal.* 96. 1. *O sing unto the Lord a new song, sing unto the Lord all ye Earth, Psal.* 117. 1. *O praise the Lord all ye nations, praise him all ye people; see also Psal.* 100. 1, 2. and 67. 3, 4, 5. and 68. 32. and 1 *Chron.* 16. 23. these Scriptures do encourage, yea, exhort them to sing, and who then shall forbid them?

In *Luke* 19. 37. it is said, *The whole multitude*
C 2 of

of the Disciples began to rejoice, and to praise God with a loud voice, &c. By whole multitude of Disciples cannot be meant the Apostles and the Seventy only, but also Disciples at large, all that did follow the Lord Christ to hear his Word, though not really converted, yet these did join with the Voice to praise God; indeed the Pharisees were offended at it, *Mat.* 21. 15. (perhaps because they would not join with a mixed company, as was prophesied of them, *Isa.* 65. 5. compared with 1, 2. ver. In the 39th. ver. of this 19th. Luke, *Some of the Pharisees from among the multitude said, Master, rebuke thy Disciples,* (but) *he answered, I tell you, if these should hold their peace, the stones would immediately cry out:* Here we see our Lord doth countenance the multitude in joining with their voice to praise God, and silences those that find fault too.

And though true Believers can do it best, *Psal.* 145. 10. yet it is the Duty of others also to praise and glorifie God, and they are capable of doing it; and in Scripture, yea, in the New Testament, we often read that they did praise and glorifie him, *Luk.* 18. 43. *Mat.* 9. 8. and 15. 31. *Mar.* 2. 12. *Luk.* 4. 15. and 5. 26. and 7. 16. and 19. 37. And Natural Worship, performed by Men as Men, may have a kind of acceptance, so far as to the diverting of temporal Judgments, as in the Case of *Ahab* and the *Ninevites*, 1 *Kings* 21. 29. *Jonah* 3. chap. see also 2 *Chron.* 12. 12, 14. And when Men, as *Mex*, or as rational Creatures, do perform Wor.

Worship to God as Creator, Preserver, &c. may not the Spirit of God come and work Faith in their Hearts, and enable them as *Believers* to Worship God in Christ? is not this often done for them when they are hearing the Gospel? And we have known it done when they have been singing too, as was said, The Word of God sung, as well as preached, may be made powerful to Conversion. As to that *Objection* of making the words their own, and so singing of a lye, there is nothing in it; and upon the same ground you may as well deny them the reading of Psalms, for then they say *We, Us,* and *I*, as much as in *singing* of them, so you may as well say, they *read* a lye, as that they *sing* a lye. But they that make these *Objections*, forget that Prayer and Praises are Natural Worship, and so the Duty of all Men; of Men as Men, and why they may not be present when we sing, whose Duty it is to sing as well as our own, is worth the while to consider.

You say we must not sing Psalms when *Unbelievers* are present; but the Prophet *David* being of another mind, it is but Justice to hear both sides: And it must be confessed that *David* hath one great Advantage on his side, (enough to sway with us) because (according to 2 Pet. 1. 21.) *He spake as he was moved by the Holy Ghost*: And 2 Sam. 23. 2. *The Spirit of the Lord spake by him*. Now then let us hear what he saith as to singing when *Unbelievers* are present, *Psal. 108. 1, 3. I will sing and give praise — I will praise thee, O Lord, among*

people, and I will sing praises unto thee among the Nations : Psal. 18. 49. Therefore will I give thanks unto thee, O Lord, among the Heathen, and I will sing praises unto thy Name : Psal. 35. 18. I will praise thee among much People : Psal. 96. 1, 2. 3. Sing unto the Lord, declare his Glory among the Heathen, and his wonders among all People : Psal. 109. 30. I will greatly praise the Lord with my mouth, yea, I will praise him among the multitude : Psal. 57. 7, 8, 9, 10. He doth not speak doubtfully, but saith, My heart is fixed, O God, my heart is fixed, I will sing and give praise, awake up, my Glory — I will praise thee, O Lord, among the People, I will sing unto thee among the Nations, for thy Mercy is great unto the Heavens, and thy Truth unto the Clouds. Is not his Mercy as great now, and his Truth the same as it was? why then upon the same grounds are not our Hearts thus fixed to sing his praise among the people? 2 Sam. 22. 50. I will give thanks unto thee, O Lord, among the Heathen, and I will sing praise unto thy Name.

There is one further End and Use of Singing which cannot be answered, unless the Church in their publick Worship may sing when Unbelievers are present, which is to declare and shew forth the Name and Works of God unto them, Isa. 12. 4, 5. In that day shall ye say, praise the Lord, proclaim his Name, (so the Margin) declare his doings among the People, make mention that his Name is exalted ; sing unto the Lord, for he hath done excellent things ; that is, for

for our Salvation, as appears by the whole Chapter, (which is a Song of the Church) read the 2d. and 3d. verses : Psal. 9. 1, 2, 11. *I will praise thee, O Lord, with my whole heart, I will shew forth all thy marvellous works — I will sing praise to thy Name, O thou most high — Sing praises to the Lord which dwelleth in Zion, declare among the people his doings :* Psal. 96. 1, 2, 3, 4. *Sing unto the Lord a new song, sing unto the Lord all the Earth, sing unto the Lord, bless his Name, shew forth his salvation from day to day, declare his Glory among the Heathen, his Wonders among all People ; For the Lord is great, and greatly to be praised :* Psal. 105. 1, 2. *Give thanks unto the Lord, call upon his Name, make known his Deeds among the People ; Sing unto him, sing Psalms unto him, talk ye of all his wondrous works.* Now these Texts do prove that it is the Duty of the Church to sing Psalms when others are present, and for glorious Ends too.

Heb. 3. 2, 5. tells us twice over, that *Moses* was faithful in the House of God, yet he could sing when a mixed company were present ; yea, he was Head and Chief in the Work, when the whole Congregation of *Israel*, Men and Women, sung that Song in *Exod. 15.* and there was then a mixed company with them, as you may see, if you compare *Exod. 12. 37, 38.* with *Numb. 11. 4.*

The Second of *Hosea* is a Prophecy of New-Testament-Times, as is plain by comparing the 23d. verse with *Rom. 9. 26.* and with *1 Pet. 2. 10.* and in this second of *Hosea* we are very

plainly and clearly resolved in these matters, *verse 15. And I will give her her Vineyards from thence, and the Valley of Achor for a door of Hope, and she shall sing there as in the days of her Youth, and as in the day when she came up out of the Land of Egypt*: This Text (as well as many others) doth shew, that the true Church is always one and the same, both under the Old and New Testament: *Give her her Vineyards, &c. and she shall sing there, as in the days of her youth, and as when she came up, &c.* Only during the time of the Old Testament she was in the days of her youth, and under the Old Church Covenant or Dispensation, see *Gal. 3. 28, 29. with Gal. 4. 1, 2, 3, 24, 25, 26.* and this first Covenant is said to be the Covenant with them in the days of their youth, *Ezek. 16. 60.* under which Covenant they were *As Children under age, until Christ came, Gal. 4. 1, 2, 3, 4.* or until the New-Testament-times, signified by the *Gentiles Conversion*, whom the *Jewish Church* was to receive as her Sisters, but not by their Covenant, that's now at an end, *Ezek. 16. 60, 61.* and then again *ver. 62.* the Covenant is promis'd to be established as everlasting, never to give place to any more New Dispensations: And she shall sing *There as in the days of her youth*; here it is said the Church did sing *In the days of her youth*, under the Old Testament, which is abundantly proved in the Scriptures. But now in this Text here is another time set for the Church to sing, and put after, and by way of distinction from the days of her youth, (or being under the Old Testament)

ment) which must mean the time of her full
 age under the New; *She shall sing there as in the
 days of her youth*: And then leads us to a Particu-
 lar Instance of her singing, and as in the day (not
 days, as the other) when she came up out of the
 Land of Egypt, an account of which we have in
 the 14, & 15. Chapters of *Exod.* neither is this
 the only place where the Valley of Achor is
 put to signify the Days of the Gospel, see *Isa.* 65.
 1, 10. and as it was the place or door where the
 People of Israel first entered Canaan, and so gave
 them hope of Rest in the good Land, so is it
 here called a Door of Hope to us under the New
 Testament, compare it with *Acts* 14. 27. and
 with *1 Cor.* 16. 8, 9. *And she shall sing there as in
 the days of her youth, and as in the day when she
 came up out of the Land of Egypt*: This one Scrip-
 ture doth fully answer all the former Objections
 against singing of Psalms. 1st. They sung when
 they came up out of the Land of Egypt, *Exod.*
 15. and they sung often under the Old Testa-
 ment, the days of their youth, and this Text
 bids us sing as they did; here is a Rule for sing-
 ing. 2^{dly}. We must go to the Old Testament for
 Worship; for we are bid to sing as they did,
 therefore we must go thither to see how they
 sang. 3^{dly}. This proves they sung in the New
 Testament, for here it is foretold they should sing
 as the Church did under the Old Testament,
 and the Scripture must be fulfilled: And as they
 sang when they came up out of Egypt, accord-
 ingly they are said to sing the Song of Moses,
Revel. 15. 3. 4^{ly}. We are to sing with a form, and

a Scripture one too, for we are to sing as they did, and they sung with the words of David, and of Asaph the Seer; and the Song of Moses is sung, Revel. 15. 3. sly. We are to sing notwithstanding the presence of Unbelievers; for they did so, (as hath been proved) and we are to sing as they did.

Objection. Under the Old Testament sometimes they made use of Instruments of Musick when they sung: And if we are to sing as they did, then we must have Musick too. Answer. Yes, so we must have our Harps, when we sing Psalms, Rev. 5. 8, 9. & 14. 2, 3. & 15. 2, 3, 4. that is, Melody in our Hearts, which their Musick did typifie, Eph. 5. 19. which place seems purposely intended to prevent, or to answer this Objection: For these Ephesians, (and so others also) might have said, you exhort us to sing Psalms, Hymns, and Spiritual Songs, which are the Titles of the Scripture Psalms, but under the Old Testament some of these were sung with Musick, must not we sing them with Musick too? Yes, says the Apostle, but let it be in your Heart, Singing and making melody in your Heart to the Lord: This place doth (as we think) repeal, and take away the use of all outward Musick, except that of the Voice; the New Testament requires only fit Matter, the Heart and Voice in singing, and where these three are, the Exhortations to singing are answered and obeyed. But observe, that this Objection is not now made with design to bring Musick into the Church, but to cast singing out: They say

say, Musick was used when they sung, but Musick is at an end, and why not singing too? If this be good arguing, go on; *Incense* was used with *Prayer*, but if we must not offer *Incense* now, but that is at an end, then why not *praying* too, *Luke* 1. 9, 10, 11. according to this way of reasoning you may quickly have done with *prayer* as well as *singing*. Musick was but an outward *Ceremony*, or *Type*, of that Joy of Heart with which the same Psalms were to be sung under the New Testament, *Eph.* 5. 19. and was no *essential* part of this Ordinance of singing of Psalms; and all the ends and uses of singing of Psalms are preserved and answered without it; besides we find the Ordinance of singing often commanded and practised in the New Testament, but we never find there a Command to sing with Musick, nor one Example that it was practised. Nay, indeed we do not find that *Instrumental Musick* was ever practised under the *Old Testament* in their *Synagogues*; to which, rather than to the *Temple*, our *Meeting-houses* answer; and yet in their *Synagogues* they had all *natural Worship*, and some Learned Men do judge that their Musick was an Appendix to their Sacrifices. It is plain, that by the *ordinary* and *standing Rule*, all their Musick joined with Worship was fixed to the *Tabernacle*, and afterwards to the *Temple*, where all their sacrifices were to be offered, and therefore it ceased with their *Worship* under the New Testament: A thing so clear to our first Reformers, that they reflect by name upon the Piping, Singing, Chaunting and Playing.

ing upon the Organs used in Churches in times of Popery, as things for our Deliverance from which we ought greatly to rejoyce, and give God thanks; and things which were forely displeasing to God, and filthily defiled his Holy House, and his Place of Prayer; and things for which he hath justly destroyed many Nations: These are their very words in the 2^d. part of the Sermon of the Place and Time of Prayer, in the Second Book of *Homilies*, Hom. 8. and the 39 Articles do say, the *Homilies* contain godly and wholesome Doctrine.

Sixthly, *We may praise God in Prayer, therefore what need is there of a distinct Ordinance for it?*

Answer. Because the Wisdom of our Lord hath though meet so to appoint it, who commands us not only to *praise*, but also to *sing* his Praise; and it is matter of shame to us not to have *Respect* to all his *Commands*, Psal. 119. 6. Luke 1. 6. John 14. 15. and 15. 14. Cannot you remember and think on the Death and Sufferings of our Lord Jesus when you pray, hear, or read? and is it not one great end of the Ordinance of Preaching to shew forth these? yet do you not also come to the *Lords Table*, as another *distinct* Ordinance, appointed especially for the remembrance of him, and to shew forth his Death? 1 Cor. 11. 24, 25, 26. So likewise here we may, and we ought to praise God in Prayer, and also in all we do, but singing of Psalms is an Ordinance appointed in an especial manner for the celebrating of his Praise

by the Congregation, with one joint Consent of Heart and Voice.

God hath taken many ways for the manifesting of his great and everlasting Love, and of his rich, free and distinguishing Grace to his Children and People, and shall any of them be so disingenuous as to say, what need is there of a distinct Ordinance for to praise him, because they can do it in Prayer? *Do ye thus requite the Lord?* Deut. 32. 6.

When our Lord Jesus instituted the Supper, was not his praying and singing two *distinct* things, and at two times? in *Mat.* 26. 27. it is said, he *gave thanks*, but in *ver.* 30. it is said *they sang*, they are also distinguished *Acts* 16. 25. *1 Cor.* 14. 15. *James* 5. 13. *Psal.* 42. 8.

And there are other *Uses* and *Ends* of singing of Psalms than of Prayer, which proves they are two *distinct* Ordinances: When we pray we speak to God only, *Luke* 11. 2. but when we sing Psalms, we also speak to our selves in Psalms, *Eph.* 5. 19. and teach and admonish one another in Psalms, *Col.* 3. 16.

Besides all this, If your singing of Praise be concluded in Prayer, as ye did plead, then you must all pray together with the voice, for so we are to sing, *Isa.* 52. 8, 9. *With the voice together shall they sing, and sing together*, &c. see also *Psal.* 95. 1, 2. and 100. 1, 2. This 52d. of *Isa.* is a Prophecie of New-Testament-times, as is clear by comparing the 7th. verse with *Rom.* 15. and the 10 v. with *Luk.* 3. 6. and the 15 v. with *Rom.* 15. 21. and it is a Prophecie that speaks
not

not only of the Apostles days, but also doth reach unto our day, and as to Worship too; for this compare the 11th. verse with Rev. 18. and with 2 Cor. 6. 17.

It being clear by these Quotations in the New Testament, that this 52d. of Isa. do speak to us now under the New Testament the 8th. and 9th. verses do fully prove the singing, and singing with the voice, and singing with the voice together, is New Testament Worship, and that it is our duty to be found in the practice of it; *With the voice together shall they sing, and sing together.* Yea, it foretold us now in New-Testament-times, not only that it should be our Duty thus to sing with the voice together, but also that we should be in the practice of it; *With the voice together shall they sing.* It also shews that it is for want of Light in the Antipodobaptists that they do not sing with us, and also it contains in it a Promise that they shall see into their Duty, and come and sing with us; *Together shall they sing, for they shall see eye to eye.* &c. This Promise is already in part fulfilled for several of their Congregations have of late seen into, and publickly practised this Ordinance of singing of Psalms: *Thy watchmen shall lift up the voice, with the voice together shall they sing, for they shall see eye to eye.* Some peradventure (that are apt at Objections) may here object, that this is spoke of the Watchmen, or Officers of the Church, and not of the whole Congregations seeing and singing together. Answer (1.) If the Officers of the Church do see and practice

8. 11. and you will find that what was spoke to
 the Officers, or Angels of the seven Churches,
 as I spoke also to the Churches themselves: So
 likewise here, and thus in the next verse, the
 people signified by *waste places*, are command-
 ed to sing: *Break forth into joy, sing together ye
 waste places of Jerusalem, for the Lord hath com-
 mended his people, he hath redeemed Jerusalem, ver.
 10. All the ends of the Earth shall see the salvation of
 God, ver. 15. So shall he sprinkle many Nations:*
 These are New-Testament times be sure.

Now Bretheren pray consider seriously, whe-
 ther you and your party (for these many
 years) have not been striving against the Scrip-
 tures, and also against all the other Churches
 of Christ, in their concurrent Judgment and
 Advice as to *Singing of Psalms*? *What, came
 the Word of God out from you? or came it unto you*
1 Cor. 14. 36.

Thus Bretheren we have (as you desired)
 brought you to the search of the Scriptures, and from
 them have Answer'd (as we trust) your *Obje-
 ction* against singing of Psalms. But now to con-
 sider that sence of the words *Psalms, Hymns,
 Spiritual Songs*, in which we have took and
 made use of them, *Eph. 5. 19. Colos. 3. 16.* and
 to answer a further *Objection*, which tho'
 made

made by others, yet doth concern us, and hath a tendency to lead us back to Mens *Inventions* and *Will-worship*; we shall therefore make use of the Testimonies of several, who as to their Abilities and also faithfulness have obtained a good report in the Church of God. Only first Observe, That as there are scarce any amongst those who call themselves *Protestants*, that set up any thing of Mens Inventions in the Worship of God, but presently they will plead Scripture-rule for it, and rather than want a Rule, their fruitful fancy will imagine one for themselves; so those who plead for, and practise their own invented Forms for publick singing in the Church, say, that we read of the Psalms of *David*, and of the Songs of *Moses*, *Deborah*, *Solomon*, &c. but in *Eph. 5. 19.* and *Colos. 3. 16.* we are exhorted to sing not only *Psalms* and *Songs*, but *Hymns* also, and they plead that by *Hymns* is meant such Forms as are invented and composed by the common Gifts of Men, which are now in the Church, and accordingly to bring their own composed Forms under a supposed Rule, they call the *Hymns*, not *Psalms*, nor *Songs*; and when they would sing one, they say, let us sing a *Hymn*, which when some out of Conscience have refused, they have said, Why do you scruple singing *Hymns*? we have a Command for it, quoting *Eph. 5. 19.* *Colos. 3. 16.* but can find little or no command there for singing of Scripture *Psalms* and *Songs*, (yet confess them to be meant) as appears by their practise, which

to sing generally out of their *Hymn-Books* (as they are called) but very rarely out of the *Psalms-Book*.

We cannot believe that the Apostle in his Exhortations to sing *Psalms*, *Hymns* and *Spiritual Songs*, would have placed the Word *Hymns* betwixt the Words *Psalms* and *Songs*, if by *Psalms* and *Songs* he had meant Scripture ones, and by *Hymns* quite other things, and especially because he hath both in *Eph. 5. 19. Col. 3. 16.* kept the same order, putting the word *Hymns* in the middle, and that without the least note of distinction. If *Paul* by *Psalms*, *Hymns* and *Songs*, or any one of them, doth intend any thing more than *James* doth by *Psalms*, then he directs to sing other and different matter than *James* doth, which cannot be, because both were guided by the same Spirit.

Now to prove that by the word *Hymns* (as well as by *Psalms* and *Songs*) is meant *Scripture Psalms*, We shall (as was said) produce the Testimony of some both Learned and Faithful Witnesses.

Mr. *Henry Ainsworth* (in his Preface before his Annotations on the *Psalms*) saith, “ This Book of *Psalms* (most whereof *David* made) is a glorious Testimony, wherein by manifold *Psalms*, and *Hymns*, and *Spiritual Songs*, he set forth the Praises of God.

And he translates the Title of the 145th. *Psalms*. “ An *Hymn* of *David*, and in his Notes on the first verse of this 145th. *Psalms*, saith, the whole Book in *Hebrew* is called *The Book of Hymns*.

D

And

And he translates the Title of the whole Book thus, "*The Book of Psalms, or Hymns*; see also his Notes on the Title of the *Psalms*,

Mr. *John Cotton* of *New-England* saith, "*Hymns* is the general Title of the Book of "*Psalms*, for though it be translated the "*Book of Psalms*, yet every one that knoweth that Language, knoweth the word "*is, The Book of Hymns*; *Cotton of singing of Psalms*, pag. 25. Printed London, 1647.

And upon those two Texts, *Eph. 5. 19. Col. 3. 16.* saith he, "In both which places as the Apostle exhorteth us to sing, "so he instructeth us what the matter of "our Song should be, to wit, *Psalms*, "*Hymns*, and *Spiritual Songs*. Now those "*three* be the very Titles of the Songs of "*David*, as they are delivered to us by "*the Holy Ghost* himself, some of them "*are called Psalms*, some *Hymns*, some "*Songs*, now what reason can be given, "*why the Apostles* should direct us in our "*singing* to the very Titles of *David's* "*Psalms*, if it were not his meaning that "*we should sing them*? *Cotton of singing*, "*pag. 16.*

Again, he saith, "The Apostle expressly "*nameth Psalms, Hymns, and Spiritual* "*Songs*, and they *three* are the very express "*Titles of the Psalms in the Psalm-Book,* "*now*

“now why he should direct them to the
 “very Titles of *David's Psalms*, and yet not
 “mean the Psalms that bear those Titles,
 “can a good Conscience give a good rea-
 “son for it? *Cotton of singing*, pag. 17.

Those *New-England* Ministers who
 translated the Psalms, Hymns, and Spi-
 ritual Songs (for so they call them in the
 Title Page) of the Old and New Testa-
 ment into *English* Meeter, in their Pre-
 face say, “The whole Church is com-
 “manded to teach one another in all the
 “several sorts of *David's Psalms*, some
 “being called by himself *Psalms*, some
 “*Hymns*, some *Spiritual Songs*, — and
 “if we are expressly commanded to sing
 “Psalms, Hymns, and Spiritual Songs,
 “then either we must sing *David's Psalms*,
 “or else may affirm they are not Spi-
 “tual Songs; which being penned by an
 “extraordinary Gift of the Spirit, for the
 “sake especially of God's Spiritual *Israel*,
 “are not to be *read* and *preached* only (as
 “other parts of Holy Writ) but to be
 “*sung* also, they are therefore most spi-
 “ritual, and still to be sung of all the *Is-*
 “*rael* of God; and verily as their sin is
 “exceeding great, who will allow *Da-*
 “*vid's Psalms* (as the other Scriptures)
 “to be *read* in Churches, (which is one

“ end) but not to be *preached* also
 “ (which is another end) so their fin
 “ is crying before God who will allow
 “ them to be *read* and *preached*, but see
 “ to deprive the Lord of the Glory of the
 “ third end of them, which is to *sing* them
 “ in Christian Churches. — Must the ordi
 “ nary Gifts of a private Man quench
 “ the Spirit, still speaking to us by the ex
 “ traordinary Gifts of his Servant *David*
 “ There is not the least foot-step of Ex
 “ ample, or Precept, or Colour of Reason
 “ for such a bold practice. — Speaking
 “ of Man’s bringing into the Church se
 “ forms of Psalms of his own Invention
 “ for which (say they) we find no War
 “ rant or President in any ordinary Offi
 “ cers of the Church throughout the Scrip
 “ tures, — The Book of Psalms is so com
 “ plet a System of Psalms, which the Ho
 “ ly Ghost himself in infinite Wisdom hat
 “ made to suit all the Conditions, Necessi
 “ ties, Temptations, Affections, &c. of Me
 “ in all ages (as most of all our Interpre
 “ ters on the *Psalms* have fully and particu
 “ larly cleared) therefore by this the Lor
 “ seemeth to stop all Mens Mouths and
 “ Minds, ordinarily to compile or sing an
 “ other *Psalms* (under colour that the oc
 “ casions and conditions of the Church are
 “ new

new, &c.) for the publick use of the Church, seeing let our condition be what it will, the Lord himself hath supplied us with far better.

The next Testimony is, the Judgment of a Cloud of Witnesses, in their Epistle before the *Scotch* Translation of the Psalms, where Dr. Owen, Dr. Manton, Dr. Langley, Mr. Poole, with many more, (in all twenty six Ministers) give their Judgment in these words: "To use *David's* Psalms seem plainly intended by those Terms of Psalms, and Hymns, and Spiritual Songs, which the Apostle useth Eph. 5. 19. Col. 3. 16.

In *Augustine's* time they thus understood the word *Hymn*, and sung their Hymns out of the Book of Psalms, as appeareth by his own words, cited by Calvin: "One *Hillarie* (saith he) did in every place wheresoever he could, with malicious blaming rail at the manner, — that the Hymns should be pronounced out of the Book of Psalms, him (saith *Augustin*) I answered, *Calvins* Instit. Book 3. Chap. 20. Sect. 32.

Mr. *Cuthbert Sidenham*, in his excellent Discourse of singing of Psalms, doth say: He finds the three *Hebrew* Words that answer to Psalms, Hymns, and Songs, "used

" used in general as the Titles of *David's*
 " *Psalms*, and that sometimes two of them
 " and sometimes all three of them are
 " put as the Title of one and the same
 " *Psalm*, which he proves at large: And
 also, that the New Testament speaks of
 no other *Psalms*, *Hymns*, or *Spiritual Songs*
 but those of *David*, *Asaph*, and other such
 like *inspired Psalms*, *Hymns*, and *Spiritual*
Songs, which are writ in the *Scriptures*
 and that it is *Will-worship*, and *Antichristian*
 to introduce an Ordinance to be practi-
 sed among the Churches, which hath
 not been commanded by Christ and his
 Apostles, which he proves those do who
 cast off *Scripture Psalms*, *Hymns*, and *Spi-*
ritual Songs, and instead thereof do bring
 into the Congregation their own *invent-*
ed forms, to be sung in the publick Wor-
 ship of God: These things being too large
 to transcribe, see his own proofs, in his
 own Words, in his Discourse of singing
 of *Psalms*, bound up with, and belong-
 ing to his Book of Infant-Baptism.

Now to him that *Inhabiteth the Praises of*
Israel, be Glory in the Church by Christ
Jesus, throughout all Ages, World with-
 out end, Amen. *Psal.* 22. 3. *Eph.* 3. 21

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